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THE

RAGGED SCHOOL UNION

MAGAZINE.

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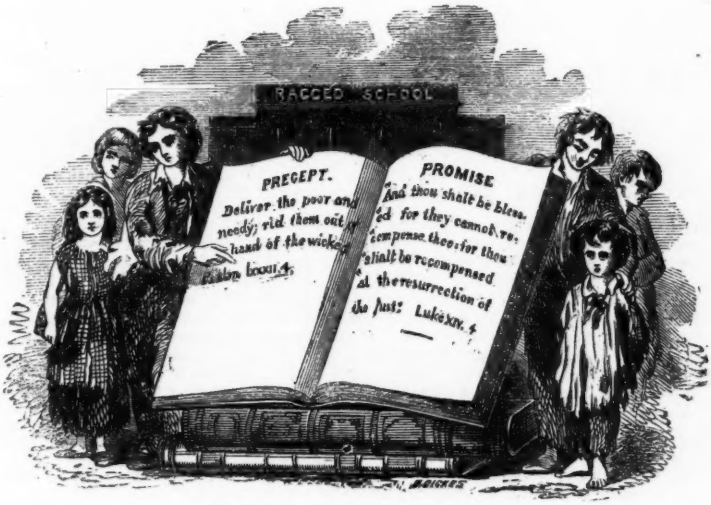
RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked. Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge, with thanks, the receipt of a parcel of clothing from Mrs. Reade, and a box of dolls from Mrs. Hall; a parcel of books from an anonymous friend; and and a box of books, &c., from Mrs. Percy.

Parcels of Left-off Wearing Apparel, for distribution to the Children, and for our Industrial Classes, also Books or Magazines for forming School Libraries, will be thankfully acknowledged by Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

Parcels of waste paper, old magazines, reports, &c., &c., can be made good use of for the benefit of the Society, and will be thankfully acknowledged by Mr. GENT, 1, Exeter Hall.

INDUSTRIAL EXHIBITION, 1866.

METROPOLITAN AND PROVINCIAL

WORKING CLASSES' EXHIBITION,

AGRICULTURAL HALL, ISLINGTON.

EXHIBITION OF RAGGED SCHOLARS' WORK.

In the autumn of the present year an Industrial Exhibition will be held in the Agricultural Hall, Islington, not for showing the articles produced by a section of the metropolis, but for the products of the Working Classes of the metropolis and provinces, and therefore to be called the METROPOLITAN AND PROVINCIAL WORKING CLASSES' EXHIBITION. On ascertaining that there will be at that Exhbiition a Court for the display of Articles made by School Children, the Committee of the Ragged School Union applied for counter and wall space for showing Articles made by Scholars in Ragged Schools. The application has been granted, and the Schools in connection with the Parent Society are now invited to furnish as many Articles as possible that may be made by the Scholars, and with their best work, with a view to form part of the Exhibition.

The object of exhibiting Ragged School Children's work is, to enable those who are industrious or clever to give a proof of what they can do; and as other Schools will exhibit, the children of Ragged Schools should feel it a duty to make their display as good as possible, so as not to compare unfavourably with their schoolfellows in their own or other districts; also to show that the Scholars, though poor, are acquiring habits of industry that will enable them to earn their living in some honourable occupation when they leave the School; and that if any one excels in the production of some useful article, it may be the means of getting him a situation, or lead to his being apprenticed.

The Articles must be completed and delivered at the different Schools on or before Saturday, August 25th.

A gathering of the whole of the Ragged Schools will take place in the Exhibition in the early part of October, when the Children will occupy the Orchestra or Gallery, and suitable pieces will be sung, with organ accompaniments.

On this occasion the Children will be admitted free; and, after the singing, will be conducted round the Exhibition, under the guidance of their Teachers.

Any further information may be obtained on application to Mr. J. G. GENT, 1, Exeter Hall, W.C.

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SHADWELL, E.

FUNDS ARE URGENTLY NEEDED.

These Schools were established in 1857, and are situate in one of the most sunken localities in the east of London, adjoining the *notorious* Ratcliff Highway. Some 400 destitute children are being taught in these schools; and but for this Institution would go altogether without Christian instruction. Such facts must stir the hearts of the benevolent to aid in this truly charitable work.

The Committee earnestly hope that many will come forward to lend a helping hand in so good a cause.—Psalm xli. 1—3.

Donations will be most thankfully received and acknowledged by

No. 7, Albion Terrace, Commercial Road, E. W. H. HATCHARD, *Hon. Sec.*

J. E. EAREE,

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J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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"Many and surprising are the testimonies of relief afforded to confirmed cases of asthma and consumption and long-standing coughs, and it will gratify me to refer to many respectable parties who are really anxious to make known the great benefit they have derived from this seasonable remedy.

"I enclose a testimonial of no ordinary value, as it is the genuine expression of a grateful man's feelings."

To Singers and Public Speakers they are invaluable for clearing and strengthening the voice. They have a pleasant taste.

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AND

KING EDWARD RAGGED SCHOOLS,

ALBERT STREET, SPITALFIELDS.

President:

The Right Hon. the Earl of Shaftesbury, K.G.

Subscriptions and Donations are earnestly solicited on behalf of this Institution. The operations are very varied, and consist of—

REFUGE FOR GIRLS

wholly destitute, who are housed, clothed, fed, and trained to habits of industry.

RAGGED SCHOOLS.

Boys, Girls, and Infants; Morning, Afternoon, and Evening. Sunday as well as Day Schools.

RAGGED CHURCH.

Sunday and other services in King Edward Street.

Mothers' Meetings, Lectures, Penny Bank, &c.

In addition to the inmates belonging to the Refuge Department, the Committee have under their care upwards of 600 poor children, many of whom, but for this Institution, would be growing up in vagrancy and crime. There are Two Schools, the one in Albert Street for girls and infants, and the other in King Edward Street, for boys.

Subscriptions and Donations will be thankfully received by the Hon. Secretary,

MR. H. R. WILLIAMS,

CROSBY HALL,

BISHOPSGATE STREET, E.C.

FRIENDLESS AND FALLEN.

LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

PRESIDENT, REV. CANON DALE.

HOME FOR YOUNG WOMEN OF GOOD CHARACTER.

The Committee of this Institution have just secured a very suitable House for the above purpose, in the Hampstead Road, with the view of doing more for the protection of young women whose adverse circumstances expose them to moral danger, such as

Young women on their discharge from hospitals, &c.
Do. strangers in London.
Do. orphans.

A matron will be always in attendance to advise with applicants with a view to affording assistance.

While there is room, suitable applicants will be admitted on any day or reasonable hour.

Already nearly 200 such cases have been entertained, and in the large majority of instances with most gratifying results.

Funds are earnestly solicited for this branch.

Orphans and Country Girls always have the preference. £10 is the average cost of each case admitted.

Contributions in Post-office Orders, Cheques, &c., will be thankfully received by
Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, N.W.

NICHOL STREET

Ragged Schools, Missions, and Working Men's Club,

BETHNAL GREEN.

These schools, established in 1843, are situated in one of the most destitute districts of London. Commencing with one room, the work steadily grew, until the one became sixteen; but then dilapidations became so serious, that in very self-defence they had to be given up. Freehold land close by, amply sufficient, was fortunately obtained by the Committee, at a cost of £850, and a portion of the land was covered with plain school buildings, which were opened free of debt. But from the dense population of the district, and the number of the children (about 1,200) crowding into the schools, still further accommodation is absolutely necessary.

But by these efforts, and by raising about £300 a year for the support of the School and Mission, the Committee and friends of the school, who mostly live three miles distant from the scene of their work, and have no special connection with the neighbourhood, have done what they can, and are now compelled to appeal to others for the assistance necessary to complete their plans by covering the vacant piece of land in their possession.

In this the Committee have the cordial approval and assistance of Lord Shaftesbury and the Rector of Bethnal Green.

Of the one thousand pounds asked for, half has been already obtained, but five hundred pounds are still required, and the Committee are very anxious to open the Schools free of debt, and thus claim the grant promised by the Ragged School Union.

Donations will be thankfully received by Mr. GENT, Secretary, Ragged School Union, Exeter Hall; or by

HENRY SPICER, Jun.,
68, Upper Thames Street, E.C.

Papers, Original and Selected.

RAGGED SCHOOL UNION AND ITS TWENTY-SECOND ANNIVERSARY.

STATISTICS OF REPORT.

THE Report presented by the Committee of the Ragged School Union to the subscribers and friends on May 7th, indicates advancement in almost every department of the Society's efforts. These efforts have been for twenty-two years limited to London and its suburbs, comprised within a circle of a five mile radius from Charing Cross, but for the future those efforts will be extended so as to include all Ragged Schools within a larger circle around the metropolis, and may ultimately extend to schools in all parts of Great Britain. The following were some of the chief points of the Report, which, after stating the aspect and prospect of the Ragged School movement, says :—

"Time has now tested the soundness of the principles upon which Ragged Schools affiliated with this Society have been conducted, and of the value of the aid given, from time to time, to those schools by the Parent Society. The benefits worked out by the joint action of the Local Schools and the Central Board are being better understood by the public, and increasingly appreciated by those for whom Ragged Schools have been established. These schools have formed an ark of shelter from an impending storm of evil; they have proved a beacon to warn off from the quicksands of sin; they have been a harbour of protection to the distressed; they have been the means of refitting those who have suffered from the tempest, and of giving to others a fair start, who are entering upon the ocean of life for the first time. And while the schools have been putting forth these useful efforts, the Parent Committee have felt it a peculiar pleasure to aid them in every possible way in their power—sometimes by conference with Local Managers, at others by grants of money from funds placed at their disposal, or by the personal services and advice of the officers of the Society. By these means drooping schools have been revived, new schools have been established, and small schools enlarged. The area of these efforts has for twenty-two years been limited to a circle around the metropolis, the radius of which would extend five miles from Charing Cross. The support the Society has received has come from a far wider area. Friends of Ragged Schools situated beyond the five-mile circle have often sought to have some connection with the London Union, and, if practicable, to participate in its funds, as well as to be benefited by the advice and personal help of its officers. The claims of the metropolis have been so urgent and numerous as to leave the Committee but small opportunity for working upon a larger

field. Having given full twenty-one years of undivided attention to London, the Committee thought the time had arrived when they ought to consider whether it was advisable or not to give to schools beyond the five-mile circle any benefit they could confer, and by which Ragged Schools could be increased and made more efficient in some of the country towns. This subject has been very carefully considered by a Sub-committee, and again by the Managing Committee, and they have decided, with the approval of the Annual Meeting, to extend the area of operations from a five-mile circle to one of twenty-four miles around the metropolis; and that all Ragged Schools complying with the Society's fundamental rules, between the five and the twenty-four mile circle, shall be invited to be affiliated with this Society, and to be eligible to receive special grants, when in need, from the funds of the Union. The subject of forming some connection with Ragged Schools in all parts of Great Britain is under the consideration of the Committee, and steps will be taken to ascertain whether the Ragged School workers in different parts of England, Scotland, and Wales desire any such combination. Much, therefore, will depend upon the replies of these country friends as to whether any further extension of the Society's area of operation will be, at some future time, recommended. The Committee hope to be able to carry on these extended efforts without in any degree lessening their labours for the support of the movement in London. They believe it would be no gain to the general cause to adopt the provinces, if by so doing they neglected the metropolis; but they think it would be a step in advance to help the country schools to increased efficiency concurrently with those in town. The Committee, therefore, recommend this course, and ask for the approval of the supporters by a Resolution."

The Report then proceeded to give a narrative of the year's operations. During the year there has been more than usual activity in providing school accommodation, and 74 additional schools or places of worship have been opened. There are 326 Sunday Schools, with an average attendance of 26,000; 204 Day Schools, average attendance, 18,750; 217 Evening Schools, average attendance, 8,284; making a total of 747 schools with an average attendance of 61,984. This shows an increase of nearly 3,000 scholars, with a larger increase than usual of voluntary teachers, who number 3,029 as against 2,699 last year. 2,000 male and female pupils belong to Bible Classes. There are 396 paid teachers in the employ of the Union, and 480 paid monitors. The Refuges in connection with the Union contain 450 boys and girls as inmates. The Clothing Clubs, which exist in 79 of the schools, have received £1,639 in deposits. During the year 1,924 Ragged scholars have left school for situations. There are 102 Penny Banks, and 15,564 depositors, who have deposited £6,778, and withdrawn £6,109. 4,510 scholars are members of Bands of Hope. There are 12,845 volumes in the Lending Libraries which 84 of the schools possess. The members of the Shoe-black Brigade number 313, or 27 more than last year, and they have earned £7,002. In the 15 years which have elapsed

since the brigade was formed they have earned a grand total of £55,708. The number of operations carried on by the schools is increasing, of which there are more than 1,100, all of which come under the notice of the two School Agents. At the present time the operations consist of—Sunday Afternoon and Evening Schools, 209; Day Schools, 188; Evening Schools, 195; Boys' Industrial Classes and Girls' Industrial Classes, 125; Refuges, 12; Penny Banks, 102; Clothing Clubs, 79; Bands of Hope, 27; Parents' Meetings, 86; Ragged Churches, or Mission Services, 90; total, 1,113. The financial condition of the Union is satisfactory. The receipts of the year amounted to £7,538, and there is a balance of £698. The Committee have not only been able to continue all the grants voted in former years, now amounting to £2,550, but in many cases have increased them, and voted in addition special aid whenever they have been appealed to for it, for every object approved.

PROCEEDINGS OF THE TWENTY-SECOND ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall, on Monday Evening, May 7th, 1866.

RIGHT HON. THE EARL OF SHAFTESBURY, K.G., IN THE CHAIR.

Among the company present were Lady Smith, Lady Lyveden, Lady Lush, Sir R. W. Carden, Revs. Dr. Hewlett, Dr. Weir, J. T. Byrne, of Canada, B. Compton, E. H. Bickersteth, G. Calthrop, R. H. Killick, W. Cadman, W. Landells, J. H. Moran, and A. Haldane, J. Corderoy, J. Laurie, and G. H. Stewart, Esq., of Philadelphia, &c., &c.

The proceedings were commenced by the Rev. E. H. Bickersteth imploring the Divine blessing, and the meeting singing

"All hail the power of Jesu's name."

Letters were read from the Archbishop of York, regretting his inability to be present to move, as was expected, the first Resolution; also from Hon. A. Kinnaird, M.P. The Secretary read a letter from Robert Barnes, Esq., the Ex-Mayor of Manchester, and President of the Manchester Ragged School Union. The letter was as follows:—

"Harefield Grove, Rickmansworth,
"May 7th, 1866.

"DEAR SIR,—I very much regret the probability of my not being able to attend the meeting of this evening on account of indisposition. For fear such should unfortunately be the case, I enclose the cheque for £100, which I hoped to bring.

"I earnestly pray that the meeting may have the presence and blessing of Him

who said, 'Suffer little children to come unto me.' Thanking you for the ticket, and wishing the Ragged School Union increasing success, believe me,

"Yours very truly,

"ROBERT BARNES,

"*President of the Manchester Ragged School Union.*"

Mr. JOSEPH G. GENT, the Secretary, then read the Report of the Committee, and the Auditors' balance sheet for the past year.

The Noble CHAIRMAN said,—Friends, teachers, members of Committee, and conductors of Ragged Schools, now you have received me as though I had made a long speech and a good one, whereas I am going to make a short speech, and, I fear, a very bad one. I shall make a bad speech, because I cannot help it, and a very short one, because I am going to introduce to you to-day, besides our ordinary staff of speakers, a very distinguished gentleman from America—a gentleman who has come over here with his heart brimful of kindness to the whole human race; a man whose memory is stored with the richest experiences of good acts; a man who comes here, he is modest enough to say, to learn, but a man who is very able to instruct us all. Now my good friend the other day when I was here speaking upon the affairs of the Bible Society, and I said something that touched his heart in respect to the United States, up he jumped and seized my hand with warmth, and said, "England and America shall never fight!" (Applause.) They shall never fight about reciprocity and fisheries, about land or commerce, or matters of that kind, but they shall fight as to which shall do the greatest good to the human race. (Loud applause.) They shall fight upon this broad point,—Which shall be the best Ragged Schools, those in London or New York? And I tell you, my friends, I will fight to the last stump for London; and when I have won the victory, like a long lanky cock, I will retire magnificently, and crow upon my own dunghill! (Laughter and applause.) Now to go to the business of the evening; I shall not detain you by repeating anything that you have heard in the Report. It is a very good Report, and a very valuable Report; and if any were listening to all the details we heard of the various schemes for benefiting the ragged, and poor, and wretched, and the destitute, and the vagrant of this metropolis, will they say the amount of intervention brought to bear upon the great mass of destitution, without resorting to facts and figures—will they presume to say that that work should be without the most extensive result? But, however, there is one point upon which I wish to say a few words, for the benefit of my American friend. My friend said to me the other day, "Why do you call your schools *Ragged* Schools?" I said, "Because we commence with the most miserable and ragged children." We take in those children, not to keep them ragged, but to clothe them and turn them out honest, tidy, and respectable. We take them in ragged, and we wish to preserve in their minds the fact that they were once ragged. I hold and always held, and will hold for ever to that term, "Ragged," because it tends to point out to all of us who are engaged in this work what is our special duty; that our business lies not merely in gathering in all the well-dressed and well-cared-for children, and everything that is promising, but that our business lies amongst the most miserable, wretched, destitute, and those designated as the "Ragged Class." I hold that it points out to the teachers and all employed in the work, their particular duty and the particular business in which they are engaged. I hold that it has a sort of preventive effect in keeping the latter class of parents from sending their children to be numbered with the poor, and the low, and the

destitute. Let us get rid of the class by every effort we can make, and then we shall be rid of the class and the name together, and when my friend returns again at some distant period to this country, which I hope will not be long, and that his visits will be very frequent, then we shall be able to tell him, because we have improved to such a great extent the metropolis, because we have ameliorated the poor and the destitute, that we have then a name better suited to the occasion, one that will mark the happy result, one that will indicate that we began from small things and finished with exceedingly great results. Now I want to call your attention to an official Report that has lately been published, drawn up by the Inspector of Reformatories. On page 17 is this passage:—"The large number of juveniles committed to the London prisons is an impressive comment on the indifferent success of the Refuges and the Ragged Schools in coping with and preventing crime." Was there ever such a shallow, such an impertinent remark as that? What right has he to say that this shows the inefficiency of Ragged Schools in coping with crime and destitution? Is he not aware that although we may have under our care and tuition some thirty thousand children, there are at least thirty thousand children that elude our grasp because we have not in our hands the funds to lay hold of them? What right has he to assume that the juvenile delinquency comes from the class *in* the Ragged School and not from the class *out* of the Ragged School? Give us but the means of gathering within our reach, bringing within our fold, and instructing in our schools this other thirty thousand children, who are now a wandering and uncared-for class, and I will undertake to say we will very much lower the amount of crime and juvenile delinquency. But does not that language mark the old official hatred that has persecuted these schools from their very commencement? Do you not see revived in that the spirit of those men who shall be nameless, but who must be known to all of you here as having been the greatest opponents and vilifiers of the Ragged School system? But my good friends, the Ragged School system is a grand system for the instruction of the children in the plain and simple truths of the glorious Gospel. If these Ragged Schools excluded the Gospel, if these Ragged Schools taught the children to look to the intuitive faculties or similar nonsense of that description, if it did not give them the plain dogmatic truths, and things higher, these Ragged Schools would be held by these official gentlemen as the very best Institutions of the land; but because we have made them what they are, because we make them rest upon the truths of God's Word, and because we say, although we may give some other supplementary instruction, "The Bible, the whole Bible, and nothing but the Bible," is the great end of our instruction, therefore we are visited with the condemnation of Blue Books and with sneers of public authorities, and we are told that all our efforts put together have done nothing towards repressing juvenile crime and abating juvenile destitution. But now let me just call to your minds, although it must be well known to many of you, yet there may be strangers in this hall, and for the benefit of my friend from America—let me just call to mind what has been effected by these Ragged Schools—how many hundred thousand children since the day they were first opened, now twenty-two years ago—how many hundred thousand children have passed through these schools, and have received, more or less, a sound education, more or less the means of making their path in life, more or less of that which has saved them from crime and destitution, more or less of that which has added peace, decency, and security to the whole Christian framework of society in which we live. Why, I might enlarge upon the number who have gone out in emigration. I wish to tell my American friend that we have sent him as emigrants thousands of lads, and of those thousands I dare to say if you search the record of the police courts of that country, you will not find

one per cent. who has disgraced the Ragged School to which he belonged. What would have been the condition of society if all those thousands had been neglected? I have a right, and we all have a right, to boast of what has actually been done, and to assume the magnitude of all that has been prevented. Is it nothing that we have rescued so many from the street, that so many come year after year to pass along this platform and receive prizes, I am happy to say from my hands, for good conduct during one, two, three, or four years' service? Is that nothing? I ask those dandies who write Blue Books, if these efforts had not been made, if we had not rescued all those little girls and boys from misery and wickedness, what would be the result now? I mean those who have survived the horrible moral and physical pestilence from which we have raised them. See what we have conferred upon them; look at the Shoe-blacks, look at the Mothers' Meetings, look at all the various efforts that have sprung out of the Ragged School movement! Look at the way in which the whole class has been benefited, and how many good citizens have been added to society, and how many good subjects have been given to the Queen. But I take a higher view, and look at how many have become, under our instruction, heirs, I believe, to a glorious immortality. Looking at the direct and indirect effect of the Ragged School system, I maintain it is one of the most beneficial things that it has pleased God to put in the heart of man. It is wonderful to see what benefit it has conferred on those who have been taught in our schools. I say, also, it is very beneficial in bringing different classes together, in soothing many sorrows, in removing many misunderstandings; I say it has a most blessed effect in reconciling clergymen of the Church of England and ministers of orthodox religion; I hold that it has a most beneficial effect in smoothing all kinds of difficulties; in bringing together, I say, all classes, it has brought together rags and robes, and the rags have been repaired with a little piece taken out of the robe, and the colours of the robe have shone out more clearly and distinctly from the contrast. I say, how many have been benefited by it? I am satisfied—for I go very much among the people, and very much among the lowest class of people—I am satisfied it has tended much to promote a great deal of satisfaction; it has tended to subdue discontent; and hundreds and thousands of men who have not themselves derived any direct benefit from the Ragged Schools have been soothed, and pleased, and felt honoured by the respect which was shown to the class to which they belonged by the efforts put forth by those above them to rescue out of the mire of vice and wickedness the down-trodden, and those who otherwise would have been fit only for the hangman and the jail. Why, it is wonderful to see these ragged boys after having been brought up and settled in different places. A year ago I went into one of the principal hotels in this city, and there I saw a neat, stout, dapper-looking little waiter. He said to me, "My lord, how do you do?" I said, "I am much obliged to you, I am a little better than I have been, but I really don't know you." "Oh," he said, "I know you, my lord, very well." I said, "Where did you know me? Are you a Ragged School boy?" "Yes," he replied, "I am, and I knew you at the Ragged School." I said to him, "How do you like your place, do you like being here?" "Oh, yes," he said, "I like it very much indeed." And certainly he was as hearty and well-conditioned a lad as I have seen in the whole course of my life. This is a simple instance, but there are hundreds and thousands of them, and, as I have mentioned, the effect produced upon a large mass of the people, upon the clergy of various denominations, and upon all who take their share in the work, is most beneficial. Let me illustrate that by what I know of a clergyman. He had the care of one of the worst districts in London, and he determined one summer that he would commence open-air preaching. He did so, and chose one of the

worst spots he could; but to his astonishment he saw eight or ten of the worst "roughs" in his district, men notorious for vice and crime, assemble at the foot of the table just as he was about to mount and commence his preaching, and he thought that he was going to have a most desperate onslaught, but they begged him to go on without fear. After the sermon was over he got down, and said, "Now men, there is no use disguising the fact, I know pretty well who and what you are. What on earth brought you here?" They said, "Why, to tell you the truth, sir, we were afraid some of those chaps might give you a little trouble, and we were determined to see you have fair play. You have set up Ragged Schools, and as you are looking to those poor children, why we will look after you." (Applause.) I say that this is a sample of many instances of the kind, and I say it is from the efforts we have made that such results have arisen. Now there is only one point to which I must return. I have always harped upon the old question of voluntary teachers. Now my friend Gent, in reading the Report, like a very old hare, ran very cunningly. Now it is perfectly true that the voluntary teachers have increased in number, but my friend Gent left out the next line; or, if he did read it, I did not catch it—"*If they were all present, and always present, there would be teachers enough.*" (Laughter.) What I want is not so much their names as their presence and their work, and I am sorry to say that, notwithstanding the promise held out in this Report, there is a very serious falling off indeed in many parts of London, and it is a matter for painful reflection. Now could you conceive anything more distressing than this? I go into the East end of London and the Borough schools, and I find that on the Friday night and on the Sunday night there were one hundred or more children standing at the door praying for admittance, and all rejected because there were not teachers enough. Can we look upon that mass of children, willing to be instructed, being rejected, without sorrow? and must we not think that in some measure the love of many is waxing cold, and that this great system, which, under God's providence, has achieved such mighty results, has lost its hold upon your sympathy, and that many of you are going to other engagements and new pursuits? Now I can perfectly understand in the outset of this undertaking, I can perfectly understand many having said, "It is of no use for me to go there, it is hopeless to think any children will ever come for instruction; I may as well therefore stay at home, my labour would only be thrown away;" but here, when you have an unprecedented number of little children praying to be instructed in the way of Christianity, hungering after the bread of life, when those who are in decent circumstances will not give a few hours to the blessed undertaking, I tell you fairly it fills me with a degree of dismay that I cannot describe. It seems that the old enthusiasm is cooling down, the old vigour is dying away, and I feel that I am fighting against decay, for I have attempted every year to rouse up and rekindle the old flame, and now on the Twenty-second Anniversary of the Ragged School Union I am telling the same story, I am forced to sing the same song, and sit down in the same state of despair. I do hope that some of you—I will not say some of *you*, for I am satisfied that all who come here to-night are here to testify their hearty interest in the cause—but many of you must have friends, male and female, many of you have friends whom you can induce to follow your example. Now just conceive what it is for persons in the various conditions of life, persons who are getting their livelihood by their daily toil, to be able to confer such inestimable benefits upon the human race. I recollect when I was young there were no means of doing good to the same extent as there are now, for at the present time every person, however poor in his own estimation, however low in the scale of society, has now the means of doing incalculable good

to the generation to which we belong. I have in my house a document of prodigious value to me, and of prodigious value I should say to any man who loves the esteem of his fellow-citizens. You can recollect that some few years ago you presented to me a picture, and you presented to me also an address. The picture was subscribed for by 2,300 teachers, the document was signed by 1,700, and that document told of no less than 175 different callings, from the street-sweeper, up to the comfortable clerk and to an alderman. Now I ask, is that document to remain with me as a record of the past, or is it to be a record of the present, or is it to be a prophetic record of the future? I do trust that when I return to my house I shall not have to look upon it and say, "This is a picture that tells me what things were, but it is not a picture that tells me what things are or shall be." I entreat of you, my good friends, my brothers and sisters, my sons and daughters, I entreat you one and all, to address yourselves to the great work before you. There never was a time—how long it may last God only knows—there never was a time, and I believe my American friend will bear me out as to foreign parts, when men's hearts were so open, so ready to be guided, as they now are. How long that may last God only knows. "Now is the accepted time, and now is the day of salvation." I trust that you will all address yourselves to this great and glorious work; and if you engage in it, only see in what magnificent society you do it. You are engaged in a noble work with all the great and good men of the day, and will be numbered with the men of Christian and pious hearts who have been the servants of God in all ages of the world, including the glorious company of the Apostles, the holy fellowship of the Prophets, and the noble army of Martyrs.

Rev. GORDON CALTHROP:—The Resolution which has been entrusted to me runs as follows:—"That the Report now read, giving the gratifying intelligence of increase in almost every department of the Ragged School movement, be adopted; and the gentlemen whose names appear in the printed list form the Committee and officers of the Society for the year 1866-7," My Christian friends, I think I am in duty bound and I can hardly do better than follow the example of our noble Chairman who has just addressed us. I will promise you a short speech, and perhaps a bad one too. I feel in the position of a man who gets up into a pulpit with his text—a text such as our Puritan forefathers would call a fruitful one—but who feels himself incapable of doing it justice. I have to recommend to you, in the few minutes that I am to stand before you, the adoption of the Report, part of which has been read in your hearing; and upon personal grounds I will endeavour to fulfil my task by mentioning very briefly and hastily three leading features that struck me most when reading the Report. In the first place, I have been struck with the announcement which it gives of great increase in your Ragged School work. I find increase in school buildings, increase in the number of teachers, a remarkable increase in the number of those who are taught, increase in funds, and increase in every way; and all this increase indicating, I trust, in the background, an increase of sympathy and of prayer on behalf of these, on the part of those who, though not found themselves to take an active part in the movement, have yet sustained it before the Throne of Grace. Now, my Christian friends and fellow-workers in the cause of Christ, I think I understand, and we all do, how thankfully we look upon any amount of success which God sees fit to grant us in our work. It is perfectly true that our motive in success is not the desire to work; we work because it is our duty to work, because we obey the command of our Lord and Master in imparting to others the blessings

that we have received ourselves. We work by that love of constraining self which dwelt in Jesus Christ, and which must dwell to a certain extent with all those who are his followers and disciples. We all know what a cheering and encouraging thing it is to see success in our work. I trust we are all of a like spirit with that good minister who was once called upon by certain members of his congregation and requested to retire from his post. They told him—but had not of course done their duty by praying for him—that in the course of twenty years' preaching he had been known only to bring one soul into the fold of Christ, and they urged him to desert the post in which God had not blessed him, and to enter upon some other, where his labours might be more successful. He listened to all they had to say, and then said, "Are you perfectly sure that in the course of the twenty years that I have laboured amongst you, God has given me one soul's conversion?" "Yes," they replied, "but only one."—"Very well then," said the good man, "I feel amply rewarded for my twenty years' work here; and if God spares me where I am for twenty years more, perhaps God may give me another." I trust, Christians, you and I know something of this spirit. We know what it is to labour amongst many discouragements; and in no work in the cause of Christ is there more discouragement than in Ragged School teaching. But go on, and at some time we may look with the greatest satisfaction, and with the greatest thankfulness, upon some proof of success in our work; and even if we believe that in our own little corner of the Lord's vineyard things are not prospering as we would have them prosper, still we can come together as we have come here now, and rejoice to hear that the whole work is progressing, that the work is advancing, and that in other directions, if not in ours, the strongholds of Satan are being broken down, and the kingdom of Christ set up. This, then, is the first point to which I would direct your attention—the great increase of the work as stated in the Report before us. I pass on rapidly to what seems to be the second leading feature in the Report before us, which is, that you have passed out of the earlier stage into a somewhat more important one, in which you are able to extend your assistance and make what Mr. Gent has well denominated a native agency. I have been able from my former position, to look into documents of missionary enterprise, and I have noticed that the Missionary Society has always looked towards the time when their missionary shall be withdrawn, and the native agent should come forward and carry on more largely the work they had begun. It seems to me that to a certain extent you are passing out of this early stage of your enterprise into a second and wider and more important one. Your crop has borne its seed, and this seed is springing up, and will bear seed and give you a large increase; and some twenty or thirty years hence, if we are spared to see it, you will have a far more encouraging account. We have heard that there are 188 Ragged School teachers who have been taught and instructed in the truths of Christianity in the Ragged Schools. Thus these 188 young persons are, out of gratitude and love, repaying the debt which they have received at your hands. We have heard that there are 2,000 young persons who are being instructed in your Bible Classes; and out of these young persons we may suppose a very considerable number of them, fired with the love of the Lord Jesus Christ, and renewed by the gracious influences of his Holy Spirit, may go forth to proclaim to their fellows, with an efficiency which some of you perhaps cannot lay claim to, the Gospel and grace of God, and thus win many souls to the Lord Jesus Christ. This is the second point which I wished you to notice. The third point is this: that the Report seems to recognise, from another common-sense point of view, the bodily well-being of those brought under your care and influence, as well as their highest spiritual necessities. In

this Report I find not only a most prominent position given to the preaching of the Gospel, and of the setting forth of the love of Jesus Christ, but I find also a due place, and a proper place, found for minor and subsidiary means used in connection with your Ragged School movement, which tends to promote the temporal welfare of these poor children. I find Penny Banks, Mothers' Meetings, Flower Shows, treats and indulgences of various kinds, all improving in their way; and I find that some of your sickly children, at all events in some of your schools, have had once a week or fortnight a good substantial dinner of wholesome food given by the Ragged Schools. (Applause). All this, I believe, will meet with success, for it is after the example of our great Master, who not only taught the truths of the religion which he came to found, but also fed his hearers after they had become weary and hungry in following him. There is another thing which I should like to bring before you as being mentioned with considerable prominence in this Report. It is a complaint, for such I suppose I may call it, a complaint on the part of your Ragged School Union, touching the way in which some of the working classes are being treated by what are called the improvements, and what in some sense are improvements. I find they tell us that in some localities respectable working men, in consequence of these improvements, and especially on account of our railways, have been compelled to camp out in the streets more than one night, owing to their having to move out of their houses before they could obtain other lodgings. And I find it stated, and it cannot be stated too widely, and made too much of, that our working people have had a very great measure of hardship and inconvenience dealt out to them; so much so that the decencies of a Christian life are nearly impossible. It so happened that a few months ago I was preaching in one of our theatres to an assembly of the right sort, none of your dandies, none of your sermon-hunters, who ought to remain with their own minister, strengthening his hands, and not leave their places vacant, but people of the right sort; and after preaching to them I went home, and speaking to one of my congregation who was connected with that part, and telling him what I had been doing, he said, "You may well go and preach to them, for I am perfectly satisfied in that district there are people living sixteen in a room!" I was astonished at the fact my friend asserted, but there is more to learn the longer one lives, and I have since found the living sixteen in a room is no uncommon thing at all. Indeed I have heard, upon very good authority, that in one room, not a very large one, there were five families living, one in each corner of the room, and one in the centre. They got on harmoniously together for a time, but at last had to appear before a magistrate. Why they had not quarrelled long before I cannot imagine. "Well," said one of the women, "we got on very well, your worship—" "What! five families in a room?" asked the magistrate. "Yes, we got on very well, your worship, for a long time, but when the family in the centre of the room took in a lodger"—(laughter)—"then we began to disagree." Now this has its comical side, I grant you, but it has a most fearful side as well. I ask you just to try and realize the position in which these poor fellow-creatures are to a great extent placed. Just think for a moment, how it can be practicable in such a state of things for them to have a sense of that which is right; huddled together in one apartment, how it can be possible to observe even the common decencies of a Christian life. I would ask you who are parents just to imagine one of your little boys, whom you cherish with so much care, in whose hearing you will not allow a bad word to be spoken, upon whose every movement you keep a most careful watch, for whom you pray upon your bended knees before God—I ask you to imagine that boy, when he is seven or eight years of age, put into the circumstances in which our Ragged School

children are placed; imagine that child hearing nothing but such sounds as the name of God, never used except when taken in an oath, surrounded by all the abominations which are too common in all these degraded places—imagine this, and then ask yourself how would you expect to find that child of yours to be affected. Would you expect that, with the advantage of the early training you had given him, and with the prayers you had bestowed upon him, that that child of yours would come scathless out of the trial, and that you might expect to meet him at the right hand of the throne of God? These are the influences, as you teachers well know, who breathe for some hours the tainted atmosphere, and hear the oaths and ringing curses—known by your own experience and not by hearsay. These are the influences to which our Ragged School children are being exposed. I do say that it is a matter of simple common sense, as well as a matter of Christianity in which to follow the example of our Lord, that we should make war with these moral miseries, and go and preach the Gospel of our Lord Jesus Christ. May I venture to say—and in connection with this subject I hope I am saying it in a proper spirit—that sometimes when we speak of these great improvements in London, and look up to those colossal piles and magnificent buildings of which we are proud, when we gaze at our City termini, and think how convenient it will be for us to run from one part of the City to another quickly by railway, may I say sometimes there is a verse in Isaiah occurs to me with a degree of impressiveness and solemnity. It runs thus:—"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Is such a state of things impossible now here, in the nineteenth century, inasmuch as it was possible in Judea in the days of Isaiah? Is it not possible that we may, in the carrying out of our vast mercantile improvements, tread over the lives of our fellow-creatures? Let us take care that we are not incurring this woe. No doubt the Jews were men who kept on the windy side of the law, and so managed it that the law was with them; but they forgot what was offensive in God's sight. And it seems to me that in these days men get on the same side of the law, and have built their palatial residences, and have trod under foot the bodies and souls of their fellow-creatures. They have built their great houses as was done in former days, when it was supposed that a living man should be embedded in the walls of the house to ensure its permanence, for they have built into them the bodies and souls of their fellow-creatures. I say, let us take care lest we incur this woe also, and as far as we have influence to use, let us bring it to bear upon this great question, one of the great questions of the day, not only how we are carrying the Gospel of our Lord and Master to our countrymen, but how we are to ameliorate their condition, and give them decent habitations to live in. And now, passing away from this subject, suffer me, my Christian friends, just to say a word in conclusion about the thankfulness with which we ought to regard this Ragged School movement. We are thankful for the increase which has been granted to you, and the encouragement which God has seen fit to give you, for the little seed has sprung up and become a mighty tree with broad and spreading branches, and the little leaven, notwithstanding what we have heard from our noble Chairman, we trust is advancing in its work, and, by-and-bye, God helping you, will leaven the whole lump. We are thankful for the progress, and that God put it into the heart of Christian men to establish this Ragged School movement. Its effect is one source of congratulation and thankfulness for many reasons, many of which have been read to you. But, oh, we are so proud of our country, we boast ourselves in speeches, and in articles, and in pamphlets, about the greatness of England! We speak of our civilization, refinement, and wide-spread benevolence, and the advance we are making in our

social condition; but, side by side, let it be remembered, we can put the blackest picture that the brush of man can paint. We can put a pauperism which I dare not mention in this assembly, and I have read of vice which I will dare to say can be equalled only in the cities of Imperial Rome. We can put side by side with our advancing civilization, vice running down our streets with increasing force. Oh, I don't know that we have so much to be proud of in England! We can put side by side with all these things of which we are so proud, the great fact that in this, our great metropolis, which we consider the heart and centre of Christendom, it can be said upon authority which I believe cannot be gainsaid, that in this metropolis there are known to be nearly one million persons who never darken the doors of a place of worship, and I have said frequently in the last two months that there is nothing so appalling in the whole history of our country as this utter indifference to religion, especially at this time when there is such an outcry about false doctrine and such an introduction of Roman Catholic innovations which we should all strongly oppose. The one great thing which overshadows our whole land, and which we ought to make the greatest outcry against upon our knees before God—the one great, black, fearful, terrible, plague-spot of England, is the home heathenism of our own metropolis. When I think of England's greatness, I do not look upon her ships upon every sea, I do not look on her treasures and her wealth, but I look on such movements as this, the Ragged School movement, and other things of a similar nature, which give promise of a good future in store for us. These are the things, and not our material prosperity, which give me comfort and hope when I think of the future of our beloved country. And now, Christian friends and fellow-workers, let me say to you how thankful we do feel, we, who are leading comparatively easy lives—how thankful we do feel for your earnest labours. We may not often have the opportunity of saying it—let me say it now—you, who tread back streets and expose yourselves to the filth and dirt in the Ragged School, and work for the kingdom of our Lord Jesus Christ, let me say to you how thankful we feel for the labours by you, Ragged School teachers, and let me say also, do not allow yourselves to be weary in well-doing, but believe that "in due season ye shall reap if ye faint not." I have been a Sunday School teacher, and know there are many discouragements, but don't you give way to them; be manful, stand firmly on the side of the Lord Jesus Christ, and remember that the work is one which requires long patience. Your reward shall be in that bright day when the righteous shall be with their Lord. Be not dismayed by discouragement, but take to you the assurance in His Word, assurance which will hold good as long as the Church of Christ stands, as long as there is a soul to be gathered in, as long as there is a Gospel to be preached; and bear in mind, "he that sows in tears shall reap in joy." He that giveth forth, as you give forth, the Gospel, may expect to see it bear precious seed at the day of reaping, when the Saviour shall shortly come again with rejoicing, bringing his sheaves with Him.

Rev. Wm. Landells said:—I have very great pleasure, my lord, in rising to second the Resolution which has been so well and ably moved. It has proved a very fruitful text in the hands of the gentleman who has addressed us, and, happily, there is not much left for me to do, unless it is to gather up the fragments that nothing be lost. I shall begin and say that I think such Institutions as these are, perhaps, one of the most pleasing features in our national condition; and I do not know that one can have a more pleasing task to perform than the seconding a Resolution which recognises the extension, in almost every direction, of the efforts of such a society as this. I am not one of those, I am happy to say, who can speak sneeringly of meetings held under your lordship's presidency at this season of the year.

think it is most unpleasant to speak of them as many lightly do; but I think a more respectful tone has begun to characterize our weekly and daily press, and by-and-bye they will begin to find there is some good in the meetings which are held here. I think there is no man but likes to view with philosophical calmness the proof of our country's vitality; and we have the assurance of her stability even when we hear men speak so much of her national decay. Men tell us of her coals, her iron, her minerals being exhausted in so many years; but, coal or no coal, iron or no iron, minerals or no minerals, England is laying up for herself what is better far than any of these—for she has a lofty mission which, by her deeds of philanthropy, she is fulfilling, and which ranks her first among the nations of the earth. (Loud cheers.) The source of her strength in time to come is in this mission and the meetings which are held in this hall are indications of what is going on in connection with various movements which, I must venture to say, notwithstanding the reverend gentleman's lamentations at the close of his speech, are something to be proud of. I am, my lord, proud of my country, not because I overlook the evils which have been so strikingly shown, but because I think that efforts are being put forth to deal with evil in every form in which it presents itself. Just look over the long list of anniversaries that are held in this hall at this season of the year. Day after day, and for weeks together, this hall is filled with men who advocate the claims of their several departments, and decide as to new means of doing good; and in other public halls of this great metropolis similar scenes take place, for no one hall is large enough to hold all of what I would term our philanthropic parliament. It is a pleasant thing to think how, by means of these various agencies, British Charity is going forth to the ends of the earth. She grapples with every form of evil, whether at home or abroad—in lands that are lying in the moral and spiritual desolation of heathenism; and wherever she plants her foot, whether on the trackless desert or the burning sand, springs of living water gush forth, and flowers bloom and scent the air, precious fruits are gathered, the wilderness and the solitary places are made glad, and the parched desert blooms as the rose. Through the streets and lanes, through the courts and alleys of our great cities, she moves with silent step, and with liberal hand dispenses bread to the hungry, breaking her alabaster box of perfumed ointment, and anointing, with the sweet oil of joy and gladness, the weary and distressed. She goes forth and sheds the fair light of heaven around her in the dullest and gloomiest spots, gathering up the helpless little ones, acting the part of father and mother to the homeless, and educating and instructing all those committed to her care. These are the best defence and the very glory of our country. As long as these last she will continue to be the

"First flower of the earth, first gem of the sea."

And should she sink into a state of material decay, in her decadence she will still be honoured, and her name will still be great throughout the world for the efforts that she, in the days of her brightest prosperity, had put forth to mitigate human want and woe. But to discountenance this influence on which her greatness is based, and of which we are proud, and to use lightly the privileges she enjoys, would be to bring about a most unfavourable state of society, in which charity shall have no place, in which self-love shall be the only end and the law of life, and you may procure a worse downfall than that which is predicted, for God sets his face against the selfishness of the world. Happily the Society before us now has, perhaps, as much public favour, and is exposed to as little censure, as any of the various Institutions which claim our notice. In fact, I had an impression until to-night when I heard your lordship's speech, that nobody spoke against this Society. I almost fancied that it was likely to come under the condemnation, "Woe unto you

when all men shall speak well of you;" but I have been undeceived. There are some men who may suggest failure; nevertheless, after all, it has less said against it, and, I think, it has more said in its favour, than almost any other Institution, and with very good reason, for the objects of its charity are so needy and deserving, that that heart must be hard indeed to which they do not successfully appeal. It must be a strange and scrupulous conscience which withholds its aid and concurrence; and he must be the veriest grumbler in existence who denies that it has its good effect. When we come to deal with the adult portion of our wretched population there is indignation mingled with our pity, for we feel that perhaps they have been as guilty as their parents were neglectful. We begin to cherish with a grim philosopher of our day a horrid hatred of scoundrels, and speak of them with disgust. We admit a modern tendency to magnify the severity of our criminal code, and assemble and talk about laying leather upon their backs, and so follow the course pursued in regiments of the line; but when you come to deal with poor, helpless little children you are compelled to change your tone. And when you come to the mendicant tribe, you feel that they are what they are very much because of the circumstances in which they are placed. A strong-minded friend of mine steels his heart, buttons up his pocket, and determines never to give in the street; perhaps a very good law on the whole, but when a poor little ragged child crosses his path, with its bare feet, and its half naked limbs, and its wee pinched face looks up into his face, the strong man feels a strange sensation in the region of the heart, his lip quivers, the pocket is opened, and the wee thing is not sent empty away. Do I blame him for that? Blame him because he is weak enough to forget his resolution? Blame him! I would blame him were he such a flint as to resist the appeal which the little one makes. I do not blame him when he holds to his resolution under ordinary cases, neither do I blame him when he so forgets his prudential resolve as to help the really poor in distress. Even when these children become criminals, we cannot feel it in our hearts to be harsh with them, because we feel that society after all is more at fault than they. If you look abroad among them, you can see that the circumstances in which many of them are placed are very unfavourable to the growth of that which is right. Said a farmer, who had just saved a boy from drowning, "What can I do for you, my boy?" Said the boy, with tears in his eyes, "Speak a kind word to me sometimes; I aint got a mother like some of them." Ah, many of them aint got a mother like others; there is a homeless lot of "mitherless bairns." And if the woman who gives them birth is alive, how often, in many instances, is she altogether destitute of motherly feelings? Poverty or vice have dried up in her breast the milk of human kindness, or changed it to wormwood and gall. No genial smile greets its waking in the morning, but kicks and cuffs almost from its infancy have taken the place of maternal caresses, and hard snappish words have supplanted the soothing tones of a mother's voice. Its little heart is hungering after kindness, but it has been so often disappointed that it ceases to expect it any longer; and oh, my friends, you can describe no more dehumanizing, brutalizing process than that which you employ when you say that a little child has ceased to expect kindness—many of them having been surrounded by vice and crime from their infancy, as soon as they step out into the world are tempted and fall under it—and pass them down in vice and crime, leaving to society an increased number of criminals. We know better than to get a Reformatory influence exerted upon the children; instead of which, there is an influence exerted by a few noble men, who, with a self-denial and disregard of what is repulsive to their habits, and with the greatest yearning sympathy, go after the wanderers into their haunts, and by means of the Ragged School seek to bring the prodigal home.

It strikes me, my lord, that we may look with more pity on our criminal class. I read the other day one of those admirably-written and graphic sketches which have been appearing of late in the *Star*, under the title of "Readings by Starlight," the piece to which I refer being designated "Jack Ketch's Warren." When I read the description of the scene, I could not help feeling that it was well worthy of the name. There was nothing wanting in it necessary to the production of the worst of criminals. Everything was there, fitting them for the hulks, the prison, and the gallows. The wonder is, not that criminals come from such a school, but the wonder is that virtue can exist there at all. I do not attempt to give its details; they are revolting and disgusting in the extreme. Suffice it to say, that it tells us that numbers of human beings are huddled together in the smallest possible space, shut out not only from the fresh air, but also from the very light of heaven, without a single thing to gladden their sight, and with the blue sky of heaven scarcely visible from the close, wretched, narrow hovels. Dark and gloomy are their dwellings, because the sunshine is shut out from them. Little children run there in ragged filth, some in a state of nudity, and the filth on their skin accumulates and polishes until it is bright and shining like blacking on a boot. Oh, can you wonder that from such scenes like this, without anything that is good or beautiful, except perhaps a flower or two which some child, I suppose with a lingering memory of green fields which it wandered through in its early youth, vainly tries to rear—can you wonder that criminals come forth from such dens—dens that I hesitate not to say are a disgrace to our land; dens which are especially disgraceful, in that they stand so near the abodes of respectable people; but dens which, thanks to our fellow-men, but thanks most to one man, whom the Queen of England has honoured herself—(applause)—thanks to Mr. Peabody—(loud applause)—we are likely to be rid of before long! Oh, when I think how difficult it is for fallen human nature to pursue a straightforward and upright course, even under the most favourable circumstances, when they are removed from nearly all temptation, when every influence is favourable to the cultivation of goodness; and when I think with all our advantages we make so little progress in goodness, and so often yield to evils and perform acts for which we justly blame ourselves; and when I think how men and women are doomed for lifetime to live in these scenes, and to struggle for life doing sin; and when I remember how little children grow up there, my wonder is not that we have such criminals, but I am rather surprised that they are not multiplied beyond number. And when I remember how many such scenes there are in this city, and in other large cities and towns of this land; when I remember and look to your ragged scholars growing up in worse scenes than these, and think how the boys have to sleep anywhere, under railway arches, and are driven from thence by the vigilant policeman, with no resting-place for the sole of their foot, scarcely a refuge on the earth, and not much hope of it in the grave—when I remember this, I say, "Blessings be on the Ragged School teachers, who seek to instruct these, and blessings on your lordship." (Applause.) Blessings on all, high or low, rich or poor, who go after these homeless outcasts, and seek in the midst of discouragements, which preclude almost a hope of success, to bring these little ones to Christ. I thank God that the Ragged School has no history of failure, notwithstanding discouragements from far and near. Great things have been done by it, great things will be done still. It is wonderful what glorious results may sometimes be brought by suitable means out of the most unpromising materials. The word ragged suggests a case in point. What talk was there about rags a few years ago, when Mr. Gladstone introduced his "Rags Bill." About that time there was a rumour afloat that the Pope was on the point of taking refuge in England, and "Punch"

took the matter up, and told us that we should have a valuable importation of rags. (Laughter.) Well, why all this talk about rags? Just see what splendid paper may be made out of rags. Just watch that filthy bundle of rags. They take it and clean and pick the rags, they reduce it to pulp, they mould it, they dry and press it, and it comes out your "superfine cream-laid note paper," or else your strong pasteboard. You, maidens, write your love messages on them; artists sketch on them; poets inscribe upon them, in harmonious numbers, the words with which their hearts burn; men print words of the Gospel on them, and the bundle of rags becomes a messenger and a means of sending Christ's Gospel to the ends of the earth. (Applause.) The process with man is something the same. You take him as he is, degraded it may be and apparently lost to good purposes, his thoughts vile and wicked, but, by Divine cleansing, his heart which was so black becomes, to use a figure of Scripture, "as white as snow," and the Divine Spirit writes love messages there, and moulds on it forms of beauty, and prints on it "Evangels;" so that the man not only becomes a respectable member of society, and an illustration of the transforming process which the Divine Spirit works in the heart of man, but he becomes a walking Gospel, not written with ink, or on stone, but on the fleshy tablets of the heart, "a living epistle of Christ, known and read of all men." (Applause.) And, my lord, if honour be due to the man who becomes a benefactor to his species by making efforts to improve a desert and barren land, and reclaims some great tract of the land, and makes it fruitful and of service to man, who takes the rugged stone, buried in dirt and impurities, and cleanses and polishes and makes it a jewel fit to deck the fairest brow, oh, what shall *his* honour be who seizes hold of the poor soul sunk in the mire of filth and sin, and purifies and burnishes it until it becomes fit to flash as a gem in the diadem which sparkles on the Saviour's brow, who seizes hold of that boy who would have been a walking curse, and sends him forth to water and bless the earth as far as his influence extends? It may be that that man shall receive no earthly homage, it may be that no high place shall be reserved for him, and that his labours shall not be recognised; but, my friends, let this be your encouragement, there is one honour which the Son of Man will bestow —the honour of hearing Him say who sits upon the throne, hearing him say in tones of approval, "Inasmuch as ye have done it unto one of these, ye have done it unto me. Well done, thou good and faithful servant, enter thou into the joy of thy Lord." (Loud applause.)

Mr. GEORGE HENRY STEWART:—I have been asked by the honoured Secretary of this Society to move, "That this meeting learns with great pleasure the determination of the Committee to extend the influence of the Society to a larger area than hitherto adopted, and approves the proposed extension to a circular line round the metropolis of a twenty-four miles radius from Charing Cross." Were it not for that sweet and precious promise, "As thy day is so shall thy strength be," I should shrink most assuredly from addressing this large audience on the present occasion, especially in view of what has fallen from the lips of your honoured Chairman, and the reception with which I have just met at your hands. I come to you to-night, my Christian friends, brethren, and fellow-workers in this great Sabbath School work, as a humble representative of the Christian Mission of the United States of America. I come to you from a land which has just been redeemed from the curse of slavery. I come to you from a land where the sword of the State, after having accomplished its terrible work, has returned to its scabbard, and the sword of God's Spirit is doing its blessed work of converting the unconverted. The first minister that spoke to me in your city asked me a very pertinent question. He said to me, "What do you do with the

masses that Europe is pouring in upon your shores in such quick succession?" I told him in a sentence that we met them with an open Bible, with the Church of God, and with the Sunday School. And I said, "Don't keep them back; let them go over; we have room enough and to spare." In the country from which I come there are those living to-day who can remember the time when there were no more inhabitants in the whole of the United States of America than there now dwells in your own great metropolis. And there are those living to-day to witness that between Maine and California, and from the Lakes to the Gulf of Mexico, there are about thirty-seven millions of free people, black and white. (Applause.) I shall not have time, in the hurried remarks which I propose making, to go at length into the various efforts which the Church—and I mean by the "Church" the United Evangelical Church—in all her various branches is doing in that great Western Continent to give the Gospel of Jesus Christ to her own people, and to the hundreds of thousands who are constantly landing upon our shores from the old country. Last year, at one single port, there was landed no less than 200,000 emigrants, and as at the time that I left New York—a month ago yesterday—they were landing at the rate of 1,000 per day, I say I have not time to go into the various efforts which the United States Church is putting forth to meet this increasing population which is landing on our shores, and therefore I shall confine myself to one branch, and even to that branch I cannot, for want of time, do full justice. The Sunday Schools of America are an institution with us, and I wish I could take you into some of the beautiful school-rooms we have there. We pay very great attention to all the appliances of our Sunday School-rooms, and we make them so inviting that the children come whether they will or not. (A laugh.) I come from America, but, like my friend Dr. Weir, I was born in Ireland. I am what they call in America, a "North of Ireland Irish-American." (A laugh.) We don't care how many North of Ireland people you send over, if you will only keep the South of Ireland at home. We make our rooms so very comfortable, I only wish I could just get a transparency of one of our schools to show you. Why, we carpet them! A friend of mine told me a little while ago that he had paid six hundred dollars the other day for carpeting schools; yes, for carpeting them with carpet like your drawing-rooms! But I shall not speak of the rooms, but of those whom we get in them. Now, we have a great many efforts put forth to give the children of America the Gospel. We have the American Sunday School Union, which represents all the Evangelical Societies of America. Perhaps one or two others have their own meetings, and are doing their own work also. This American Sunday School Union is managed by gentlemen of various Evangelical Churches, and perhaps, as I am one of its managers, the best idea I can give you of its operations will be to give you a few figures. Last year the American Sunday School Union planted 1,124 new Mission Schools. Now these schools, bear in mind, were planted mainly in partially settled portions of our country, with long distances between them. Why, when I speak of their being great distances apart, when I was going to one in the "great West" I travelled right straight on for 1,000 miles, and when I got to the settlement I counted the number in the school, and on that day there were 1,340 children present. When I asked if I had not nearly crossed the "West," they laughed and told me that I was "just this side of it." These 1,124 schools contain 7,391 teachers who have never taught before. They were gathered into these schools by the seventy missionaries of the Sunday School Union, as well as 43,667 children who were not in a school the year before it commenced. This, my friends, is only the work of this National Society; it is not the work of the Local Society; it is not the work of the various

Churches who have their own specific organization. We have to-day in the United States of America 45,000 of these Bible Seminaries and Sunday Schools, and, in these, 350,000 teachers and 3,500,000 children who are learning the way to eternal life. But, my friends, statistics are dry, and from the character of the remarks made, and the resolutions that have fallen from the speakers, I feel very much inclined to cut figures altogether, and tell you about the many who attend the schools of this Union. I will tell you the secret of our success. If we had but one denomination, and were Wesleyan, or Presbyterian, or Episcopalian, or were any of the eight or ten or fifteen denominations which you have, we could not succeed, but we go with our "Union" Schools—which include all denominations, and we take a log-house or put up a log-school. We often commence it in the morning and put the roof on at night—(laughter);—yes, and we have a school sometimes the same night it is built. (Renewed laughter.) We do things in a hurry over there. But, instead of occupying the time by telling you about the building of these schools, I should like to talk to you very briefly about six heads, if these ministers on the platform have no objection, and you know we allow laymen to preach. So, with the leave of these friends behind, and out of this number here to-night I hope there are some workers, I will address a few remarks to you. It does me good to talk about this Ragged School work. I was told that when I came to London I must see all the "lions," or great men of the day, but I tell you I would rather talk to you than to all the crowned heads of Europe and the "lions," too. The Sunday School Union and the Ragged School Union,—these are the "lions" that I want to see when I come to London. Now, I want to talk very briefly to you, for I don't want to hinder the speakers who will follow me. I was at a meeting a little while ago, and the time for commencing came, and the speakers who were expected had not made their appearance. The Chairman requested me to commence the meeting, but I did not like to do that; I said if it was only the audience I should not care, but there were four other distinguished speakers expected, and I might say that which they were going to say. But there was no help for it, and I stood before the audience, which was very nearly as big as this, and I said to the Chairman, who was a Yankee, "How long shall I speak?" "Oh," he said, "if you find yourself taking, hold right on." And I did hold on, and was astonished myself at the time I spoke. But I must cut short a great deal of what I have now to say. All those who are Ragged School and Sabbath School teachers, I want you to notice a few heads, so that whenever I come back you may remember them. I want you to make them your own heads. Sometimes we hear a sermon from some of these preachers, and we forget the heads, and I am sure we have heard sermons and gone away and forgotten all the heads. But I shall impress my heads upon you in such a way as you will not forget them. There are six requisites to make a faithful teacher, they are—Piety, Preparation, Punctuality, Patience, Perseverance, and Prayer. There is this remarkable thing about my heads, and which you will remember, they all commence with "P." But you say, perhaps, why not have seven, there are seven days to the week. Yes, but there are only six working-days; but if you please we will crown them all with a seventh, Promotion, when you have finished. (Applause.) Take courage, Ragged School teachers, you may be despised by the nobles of the earth to-day, but if you are faithful to these six requisites that I have spoken of, the Son of God will give you a crown to wear that shall never fade away. I should like if I had time to illustrate each one of these six heads with instances that have come under my own personal observation, but I will only illustrate two of them, and I hope you will not be startled by some figures. I need not say anything about

Piety, for I hope every one who is endeavouring to lead and who is telling these children to come to Jesus has already gone there himself. I need not speak to you on the subject of Punctuality, but I want to speak to you about an illustration upon the subject of Perseverance. In the year 1810, there was a very poor boy born in the state of Ohio in what was then an unbroken wilderness. He was born with a hesitancy of speech, and he was otherwise affected. He was taken to a day-school, and the teacher sent him home with this remark. "Stephen," said he, "go home and learn to speak before I attempt to teach you to read." The little fellow was discouraged, and went home and grew up to be a man, for I know a good deal about this Stephen Paxton; I am very well acquainted with him. Stephen grew up to be a man, but he did not know his a, b, c's. He was married and migrated to the state of Illinois, where he set up as a farmer, a hatter, and a dancing-master. (Laughter.) Yes, in the threefold capacity Stephen put his little wife and three little children into a log-house in this new settlement of Illinois. By-and-bye one of those missionaries came there, and when he found no church and no Sabbath School, he took a log-house and he commenced a school. Stephen's eldest girl was just old enough to go to the school, and so was sent. And oh, she came home every Sunday so delighted with the school, and she brought some beautiful little papers and some nice little books, and she would sit down by the blazing oak fire at night and read to her father the books that had been given her. But the girl wanted her father to go to the Sunday School, but could not get him to go near the school. But a daughter's entreaty will bring sometimes a very hard father to say "Yes," and, as you may be sure, the little girl did not rest until she got her father to the Sunday School. At last she induced him to go, and when he got there the superintendent shook hands with him. "Why," said he, "Mr. Paxton, you are just the very man we want. We are very short of teachers." "Short of teachers!" said Stephen, "why I cannot teach anything." "Oh yes, you must teach," said the superintendent; "here's a nice class of boys without a teacher." And before Stephen was hardly aware of it he found himself seated on a chair before nine boys, and, by-the-bye, I only wish he was here to-night to give the story of his first day in a Sunday School. Well, he found himself in this class, and so he said to the boys, "Boys, I will tell you all I know if you will tell me all you know." (Laughter.) "And," said Stephen to me, "my real teacher was a little boy named Wesley Knox." What a combination of names—John Wesley and John Knox. The little boy's name was Wesley Knox, and he is living to-day, one of the most influential men in the state of Illinois. Stephen, by the aid of his daughter at home, kept at work at his alphabet until he was able to spell and read, and he did not rest until God, by his blessed Spirit, met his wicked heart and he gave his heart to Christ. His first thought was, "What can I do to repay the Sabbath School the good which it has done me? I will consecrate myself to its service." And he did so. He found the farming the most profitable, and gave up the hatting, and, as you may judge, the dancing business was given up very soon. By-and-bye he rode out five miles from his house, where he found a settlement just as destitute as his own had been, and set up a school there, and for three years he travelled ten miles to go to that school every Sunday. But not satisfied with that, he went for ten to twenty miles, and then went all the road, until he planted twenty-four Sabbath Schools. We heard of it from a good man who has spent fifty-six years of his life instructing children. "There is a most remarkable man," he said, "a farmer, over thirty years of age, who is doing a great deal of good, and I would recommend you to give him a little assistance." We put ourselves in communication with him, and offered to assist him. He accepted our offer, and

this was his resolve: "By the grace of God, if my life is spared I shall not cease working in this blessed Sunday School work until I have brought 100,000 children into the Sabbath School, that they may be blessed as I have been." (Applause.) Now for a few figures, which I took from Stephen's own book in my library a few weeks before I left home. And although he had no school education, yet he has addressed audiences in our Music Halls and other places in Boston and elsewhere, as large as this. Mr. Paxton has to the present time been the means of establishing 1,161 Sabbath Schools, into which he has brought 10,178 teachers and 629,000 scholars. I have told you what it is to be a *persevering* worker in the Sabbath School cause; but I know that I cannot give you many such successful workers as my friend Mr. Paxton; but still I could give you a great many instances of perseverance from my own memory. I love the Sabbath School; and in my house I have a chamber which I keep for Sabbath School teachers whenever one comes to my house; and I can assure you I am never so proud as when I have one sleeping in it. And if any of these gentlemen on the platform like to come to my house I will give them three P's—I will give them a plate, a pillow, and a pulpit. The other illustration is Prayer. Oh, let me speak a word on that subject to Sabbath School teachers. You may prepare your lessons ever so well, you may be ever so persevering; but if you do not crown all with prayer to God, all your efforts will be in vain. Let me give you one single instance. I know of a teacher. He came to the superintendent of his school and said, "I have made up my mind to resign." "Why?" said the superintendent. "Oh, I have been working here for so many years, and God has given me no fruit. I am not designed for this work." He had eight boys in his class, and the superintendent did not want to lose him. He said, "Have you prayed for your scholars?" "Oh, yes," said the teacher, "I pray for them regularly." "But have you gone each morning of the week and agonized in prayer at the throne of grace for Thomas, and John, and William, and George, and so on, to be converted?" "Well," said the teacher, "I don't know that I have just done that, but I have prayed for the boys in my class." "Well," said the superintendent, "I want you just to try this experiment. Go home and commence praying for each one of them, and agonize in prayer until God himself gives the blessing." That teacher went home that night, and, without waiting till the next morning, he opened his class-book, and putting it before him, he got down on his knees and prayed for each one of them separately as he had never prayed before. God heard his prayer, and at the second Communion from the time he began to pray the whole of the eight boys sat down at the Lord's Table with that teacher to commemorate the dying love of our blessed Saviour. O teachers, if you fail in any of the other requisites I have mentioned, fail not in this, agonize in prayer to God for those scholars of yours. And now just a passing remark to the teachers. I would say to you what I once read of a little girl saying. The little girl was dying, and the minister went to see her; and after she had told him what to say to her schoolfellows, he said, "And what shall I say to the teacher?" "Oh," she said, "tell them to fetch them in and tell them of Jesus." And I would say, Fetch them in, my dear friends, and tell them of Jesus. This day week I was in the Tower. There were no Sunday Schools open on the Monday, and so I went into the Tower, and saw the magnificent things which, as you are aware, are kept there. I looked for some time at the old implements of war, and then I was asked to go into the Jewel-room. I did so, and there I saw the crown which Queen Victoria—God bless her—(cheers) was crowned with. And I saw some other crowns, and a number of beautiful jewels. And as I am very inquisitive, I asked the good lady who showed me round the room what was the value of

the jewels, and she told me that three or four millions of pounds was the value of all the jewels there. Where did I go from that Jewel-room do you think? Why, in imagination, I went back to the previous Sabbath when I was at Field Lane Ragged School, and as I was asked to address a few words to the children I spoke to them about a chain with four links that reached all the way to heaven. And as I spoke to the children of Jesus and heaven I noticed one little girl sitting nearly in front, about thirteen years of age, and I saw the tears gathering in her little eyes, and this is what I thought—that little girl, unknown in London she may be, she may have at times an unwashed face, and perhaps run barefooted in the streets, but I thought that poor little girl in Field Lane Ragged School is the possessor of something more valuable than all these jewels, for she possesses an immortal soul that must live throughout the ages of eternity. O friends and teachers of this blessed Institution, rally round it once more, for I tell you it is the hope of your country as it is the hope of America. You may send over as many lads as you like, but do not send them there in their rags and in their filth—don't send them there pickpockets and thieves—("We don't")—but send them with their Bibles and the love of the Lord Jesus Christ in their hearts. Pardon me for a single moment. Twenty-six years ago this month I was on the Atlantic, a passenger with Bishop Eastbourne, on board the largest British passenger steamer then afloat. While on board I witnessed a scene which I shall never forget—no, never forget. We were in a gale of wind, and in the midst of the gale there was a sound that came down—a sound above the roaring of the wind—that came down through the companion-way and reached us in the cabin as I sat near the captain, who afterwards commanded the ill-fated "President." What think you, my friends, were those few words that fell from the first officer of the "British Queen" that startled the passengers and caused the captain to hurry up the main companion-way to reach the deck? They were but two words, but you will fail to understand their import unless you have been to sea in a steamer in a gale of wind. They were these: "Stop her—stop her!" Had we struck an iceberg, or were we running into some steamer? Another moment and we might be in eternity—who could tell? We hurried up after the captain, and there the first officer stood almost as white as a sheet. "What is the matter?" said Captain Roberts. He could not speak, but he pointed over the "larboard quarter," and what did we see? Why six men struggling for their lives overboard in the sea. What was to be done? Did Captain Roberts ask how they got there? Did he inquire whether they were Englishmen, or Irishmen, or Scotchmen? Oh no; with the true instincts of a man he gave an order—I fancy I hear it now ringing through the shrouds—"Lower away the lifeboat! lower away the lifeboat!" And in a moment that lifeboat was lowered from its davits, and the whole crew stood before the captain, each anxious to be one of the eight who should go on board that boat, and, at the risk of their lives, go out to save their fellow-men. They were soon chosen and went off, and in half-an-hour, after a most perilous voyage, they succeeded in rescuing five of the men. We saw before they reached the ship that one was lost. One of those who had fallen overboard was the son of an old man who was on board, and oh, my friends, could you have seen the countenance of that aged man as he stood upon that deck waiting to know if it was his son that was saved or lost, I am sure your hearts would have melted with pity. He looked at the countenances of the men as they got out of the boat, and as the last one stepped out he fell senseless on the deck—his son was drowned. What, I ask you members of the Church, bought with the blood of Jesus, what are you doing here in London with all your Ragged Schools? what are you doing to-night to lower the lifeboat of salvation, and

rescue all those who are fast sinking into hell? Oh, look upon the perishing thousands who are all around you, and let it stimulate you to further exertions. Oh, let there be no Ragged School next Sabbath with teachers absent. Pray rather that there may be a surplus of teachers, new places opened, contributions pouring in until the treasuries are overflowing and your Chairman will have to cry, "Stop, stop!" and that he may be gratified beyond measure to hear that there is not room for the teachers who are desirous of leading these young ones to Jesus their Saviour. My friends, I have done. I had hoped to hear a voice to-night which I heard last time I was here—the voice of my friend Payne—but I hear he is ill; may he soon be better. And let me close with some verses which I believe are his:—

"Gather them in from the lanes and streets,
Gather them in from the dark retreats;
From haunts of folly and dens of crime,
Gather them in in their early prime.
Gather them in with a burning zeal,
Gather them in for their country's weal."

God bless you all. (Applause.)

The Rev. J. G. ROGERS:—There is a great pleasure in following an American speaker to-night which we were not at all times able to enjoy. There was a time when listening to an American speaker we were rather disposed to inquire whether he was on the side of freedom or slavery; but we need ask no questions to-night, but rejoice to give a hearty greeting, such as you have given to him who represents a nation recorded in history as setting free four millions of human beings from the bondage of slavery. (Applause.) My lord, I believe that the great danger that always existed between this country and America was mainly owing to the existence of that cursed system of slavery. I believe that so long as that slave system existed, so long was it certain that there would be heartburnings and recriminations, whether long or short—sure to be alienation of feeling upon both sides; but now they are one with us, now that the great bonds of their original constitution are at last asserted to be broken, and that every man born under the sun of America is indeed free, now I trust we shall have no rivalry but this—Which shall do most for the glory of the Master, which shall do most for the extension of the dominions of the King of kings? And certainly, if we get anything of American vigour, and if such words as those to which we have listened to-night stir us up from some of our traditional failings, and we get an expansion and better understanding of what Christian life and duty is; and if we, on the other hand, are able sometimes to supply a little bit of the check which we may think our go-ahead friends on the opposite side of the Atlantic may need, we shall both be gainers, and by our united America and England, children of a common ancestor, with no tradings in slaves, it will be possible for the Sabbath soon to ring with the glory of our Lord and Master. (Applause.) Well, with these feelings, we may very heartily rejoice to see one among us who has seen and told us such wonderful things. But now let us come back a little to our own special, practical work with this Ragged School Union. This Resolution, which expresses the decision of the Committee to extend the operations of the Union to twenty-four miles round Charing Cross, does itself very expressively remind us of the increased work which is continually coming upon the promoters of Ragged Schools in this great metropolis. It reminds us that this great metropolis is growing. Look at the work of the railway; we see upon every side that it is sweeping away not only estates, not only tracts of country here and there; that it is not simply destroying the abode of many a working man, but that, wherever it goes, unfortunately, it is augmenting the necessity for the operations in which Ragged Schools are engaged. It is a very interesting thing sometimes to see the ceaseless activity that is witnessed at some of our great metropolitan railway-stations. One stands in perfect amazement to see crowd after crowd got away

with marvellous despatch, the singular quickness with which each successive arrival is attended to, and, as a whole, the safety with which these vast operations are conducted; but then, I think, there is another feeling, and it is that every railway that comes through this metropolis takes away some of the miserable homes of the poor, not to create fresh homes in all cases, but to make the already crowded in their dens more densely crowded, and to entail upon Christian men still more the necessity for exertions on their behalf. So that we sometimes ask, as we see side by side with our civilization that there is a corresponding advance of destitution, of ignorance, of immorality—we ask,—Is it not possible for us, in this age, to do something to counteract those evils? Is it to be a fact that our modern civilization is to be a great Moloch at whose shrine human beings are to be sacrificed? Or is there not a power in the Christian Church which shall make some provision to counteract evils already sufficiently great, and which are becoming greater every year? This is the great problem which you, as Ragged School teachers, are seeking to solve, and you are come here to-night to testify to your readiness to consecrate the powers which God has given you for the increase of his kingdom and for its advancement. I don't mean to say that this is the greatest meeting that can possibly be held; I don't mean to say that yours is the most important Society which will hold its anniversary here this season; but I do say, looking at the vastness of the necessities involved, looking at their relation to the moral condition of this country, at their influence upon our great missionary work, there is no Institution which has more claim upon the sympathy of the Church than your Ragged School Union. Whatever else we do we must not leave the work of the Ragged School undone. You who are here to-night, and are working at home, are just those who care for the heathen, for remember that while we are improving the heathen and allowing them a share of our sympathy, and sending the Gospel to the uttermost parts of the earth, we are best fulfilling our Lord's own command when we begin at Jerusalem. (Applause.)

Rev. W. CADMAN:—I did not come to this meeting prepared to speak, and there is no occasion for a speech. I have a Resolution put into my hands which was to have been moved by another speaker; but as I should always like if I was in a Ragged School to take part in its proceedings, so I hope always to be able to say a word in advocating the Ragged School movement at meetings like this.—"That the success attending Ragged School efforts calls for heartfelt thanks to Almighty God, and for renewed efforts on the part of the friends of the poor; and this meeting, while thanking the Committee for their efficient services, would especially urge on Christians of every name the claims of the needy upon their prayers, their beneficence, and their personal services." The Resolution claims for Ragged School teachers that they are the friends of the poor; and in thanking the Committee for their services it urges upon Christians of every name the claims of the poor upon their prayers, their beneficence, and their personal services. My lord, I will confine myself to one single point. Reference has been made to-night to Ragged School teachers as composing a philanthropic parliament. I would say that they are a philanthropic police; and as there are detectives amongst our police, so there are preventives amongst our philanthropic police. I will give an instance of this. In a West-end parish with which I am acquainted, and where there are at work those who have been interested in Ragged School movements, there was a preventive philanthropic police at work. Now in one part of that district there was a gin-shop, and four boys were observed to congregate about that gin-shop. Observation was attracted to them, and it was found that they had an object in view. It was this. The drovers that drove sheep and oxen

to the butchers' shambles were accustomed to leave their herds and flocks just about that spot, and they drove part of them into some neighbouring premises. Whilst the men were away these four boys were busily employed in shearing the sheep, and the wool was stuffed into their pockets. And after a time a brewer's dray was seen to drive up to the same gin-shop. These fellows, my lord, occupied themselves in plucking out the long hair of the tails and manes of the horses. The moment the police appeared they were scattered in all directions. But the hair they managed to put in their caps. And it was found that they were pursued by one who had a heart of love. It was found that the wool they took to a shop which receives all sorts of odds and ends; and that the hair they sold to a man who is accustomed to sell watch-guards and bracelets made of hair. This preventive philanthropic person to whom I refer spoke to those boys when they were sitting upon a door-step eating the dinner of the men who belonged to the dray, which they had taken away. At first they were surprised and astonished when they were told that the person addressing them knew all about them. However, I will not go into a long story about them, but suffice it, my lord, to say, that that Christian woman induced those four boys to attend a Ragged School. She had a difficulty in inducing the teacher to receive them; but they were spoken to kindly, and at length being able to read, they received each a Bible. They were brought under Christian influence; and at the time of which I speak those four boys are occupying respectable situations, respected and honoured by their masters, and are the result, not of punishment, not of prison, not of reformatories, but they are the result of that preventive action which I believe many a Ragged School teacher is carrying on, and which I pray may be carried on to a much larger extent over that wider area over which the Society proposes to extend its labours. Do not let us forget that the most favoured parish will be found to need the prayerful sympathy of those who are interested in the Ragged School movement; and I trust that in making these extended efforts we shall remember that this ought to be done, but that the other ought not to be left undone.

[*The remainder of the Speeches will appear in the next Number.*]

Notices of Meetings.

PORTLAND TOWN RAGGED SCHOOL, ST. JOHN'S WOOD.

At a meeting of the Committee, held on Wednesday, April 11th, the whole of the published works of Lord Macaulay, eleven volumes, very handsomely bound, were presented to Mr. W. A. Blake, on the occasion of his removal to Brentford, as a mark of respect for his services as honorary secretary during a period of seventeen years.

HINDE'S MEWS.

On May 1st was held the annual meeting in Robert Street Chapel, Grosvenor Square. Alderman Sir R. W. Carden took the chair. The Report was read, and the meeting was addressed by the Rev. J. R. Davis, Messrs. Beazley, Draper, Heard, Hanks, and other friends. The Chairman kindly presented a donation of £5 towards the funds. He was pleased to find there was a Band of Hope and a Penny Bank connected with the school; he believed no school was complete without them, particularly the Band of Hope. The character of the locality and the want of a Ragged School in it, was shown by the following incident:—A Sunday or two ago, within a stone's throw of the school, a dead body was laying in state at a low public-house, the charge for admission to the exhibition being one penny each person. Such depravity has necessarily a fearful influence upon the children's minds. A vote of thanks being passed to the Chairman and the Deacons of the chapel for the free use of the place, the proceedings closed with prayer.

RAGGED SCHOOL UNION.

ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

The following contributions have been received in aid of the Ragged School Union from the 20th of March to the 19th of April inclusive:—

(*Continued from last Month.*)

Excursion Fund.

Carter, Mrs.	0	2	6
Martin, Lady	3	0	0
Usborne, Miss E.	5	0	0

Refuge Fund.

Holford, R. S., Esq.	2	2	0

Emigration Fund.

Western, W. T., Esq.	10	0	0

School Fund.

Bluegate Fields.

M. F.	2	0	0
Brewer's Court.			
Riddell, The Misses	2	2	0
Field Lane.			
Riddell, The Misses	2	2	0
George Yard.			
B. B.	1	0	0
Hinde's Mews.			
Tytler, Mrs. M. F.	1	1	0
Lamb and Flag.			
M. F.	2	0	0
Ellison, Mrs.	1	1	0
Last Street.			
M. F.	2	0	0
Maida Hill.			
Brown, Mrs. H.	1	12	0
Nichol Street.			
B. B.	1	0	0
Pear Street.			
Riddell, The Misses	2	2	0
St. Giles's, Boys.			
Mexborough, Dowager Countess of	5	0	0
Spicer Street.			
Lesser, Miss, and Friends	5	0	0

The following contributions have been received in aid of the Ragged School Union from the 20th of April to the 19th of May inclusive:—

General Fund.

	£	s.	d.
Alexander, Miss	1	1	0
Avery, Miss	0	5	0
Baker, Mi-s	1	17	3
Bankart, Miss E. S.	0	9	1
Bankart, F., Esq.	1	1	0
Barnes, Robert, Esq.	100	0	0
Bastard, Mrs. & Daughters	2	0	0
Bennett, Miss Maria	0	4	0
Bostock, Mrs.	0	10	0
Bracken, W., Esq.	0	10	0
Cochrane, Sir Thomas	30	0	0
Crosse, R. J., Esq.	3	3	0
Drewitt, Miss	0	10	0
Edwards, Miss	5	0	0
Ellis, John, Esq.	2	2	0
Evans, Mrs. H.	1	1	0
Flood, Mr.	1	0	0
Flower, P. W., Esq.	5	0	0
Foster, James, Esq.	10	0	0
Forster, Miss	10	10	0
Forster, Miss (col.)	0	1	6
Forster, Mrs. (col.)	0	17	6
Frere, Hatley, Esq.	2	2	0
Geddes, Miss	0	18	0
Geddes, Miss, for M-gs.	0	4	0
Grylls, Mrs.	0	10	0
Guitton, Mrs.	5	5	0
Gulliford, Miss	0	10	0
G. T. H.	5	0	0
Gurney, J. H., Esq.	1	1	0
Hall, Mrs.	1	0	0
Horncastle, Mr.	1	0	0
Hopley, Miss	2	18	3
Hopley, Mr.	0	10	9
Hyde, Lt.-Col. J. V.	5	0	0
Jefferies, J. T., Esq.	1	1	0
Jefferies, H., Esq.	1	1	0
Kearey, Mrs.	1	0	0
L. E. B.	1	1	0
Locke, James, Esq.	1	1	0
Lockton, Mrs.	0	10	0
Mackness, Mrs.	0	19	0
Maden, The Misses	10	0	0
Madgwick, Mr. T.	0	10	0
McDermott, Mrs.	0	10	6
Miller, Mr. George	1	0	0
Mills, Miss	0	10	0
Minton, Rev. T. W.	1	0	0
Mimpris, Mr. (Box)	3	18	10
M. L.	0	10	0
M. S. D.	25	0	0
Newsham, Mrs.	1	1	0
Noble, C. H., Esq.	1	1	0
Noyes, J., Esq.	1	0	0
Officers of Brixton Prison, per Miss Moran	1	5	0
Passmore, Miss, per	0	11	0
Payne, C., Esq.	0	10	6
Pelly, P. L., Esq.	5	0	0
Penley, Colonel	2	0	0
Phillips, Mr.	0	10	6
Pittis, R., Esq.	2	2	0
Pittis, Mrs. R.	2	2	0
Reade, Mrs.	0	11	0
Rebbeck, Mrs., per	1	11	0
Riddell, Mrs. J.	2	0	0
Roberts, H., Esq.	0	10	0
Sargent, Mrs.	1	1	0
Saunders, T. H., Esq.	2	0	0
Savory, Mrs.	1	1	0
Scott, Miss	5	0	0
Sellon, J. S., Esq.	1	1	0
Slade, H., Esq.	1	5	0
Sinclair, Dow. Lady	1	0	0
Staples, H., Esq.	1	1	0
Southgate, J., Esq.	1	1	0
Southgate, Mrs.	1	1	0
Tildesley, E., Esq.	1	1	0
Thatcher, Mr.	1	1	0
Thompson, Mrs.	1	1	0
Thorne, J. M., Esq.	2	2	0
Turner, Mrs.	0	10	0
Watts, Captain R.	1	1	0
Waugh, Miss	1	1	0
Webb, R. T., Esq.	2	2	0
Weeden and Fairne, Meadames	0	6	0
Wilkie, Rev. J.	5	5	0
Wood, Rev. A.	2	2	0

Excursion Fund.

Scott, Miss	2	0	0
Turner, Mrs.	0	10	0

School Fund.

Church Place.

Frere, Hatley, Esq.	2	2	0
George Yard & St. Giles'.			
From an aged Saint now with Jesus	1	0	0
George Street.			
Frere, Hatley, Esq.	2	2	0
Bluegate Fields.			
Scott, Miss	2	0	0
Cripples' Home.			
Scott, Miss	2	0	0
Lamb and Flag.			
Osborn, Mrs.	0	3	6
Rev. J. Wilkie, for—			
Castle Street	1	1	0
Bacon Street	1	1	0
Lamb and Flag	1	1	0
Spicer Street	1	1	0

Erratum in last Month's List:—James May, Esq., £5, should have been James May, Esq., £10.

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